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CHALLENGE

In an old newspaper clipping tucked away in my desk, I came across a few words from the noted French philosopher-poet—also a famous flier—Antoine de Saint Exupéry. These were his words: "When by mutation a new rose is born in a garden, all the gardeners rejoice; but there is no gardener for man." Out of context, it is not easy to judge what Exupéry meant. Was he writing in a mood of clouded despondency? Or—what is more likely—was he about to say: "Man does not *have* a gardener; he *is* the gardener working in the vast realms of his own consciousness, his own selfhood." But he will not be looking for chance mutations. As he tills the soil and plants his seeds, he will know that his yield will be the fruits of his own labors. Yet he should also know that he can profit by the experience of wise ones who have gone before and who have left records of their own endeavors and successes. If he is wise, he will follow their instructions, heed their cautions against dangers, note their example in living.

Then it becomes a matter of applying what he has learned: Work out your own salvation by self-devised and self-imposed efforts. You already have the tools within yourself. Use them: imagination—in the Blakean sense, which is akin to intuition. Strengthen your one-pointed will. Practice patience. Accept some partial failures, but only as a spur to go ahead again. Above all, maintain "a generous love for all that breathes."

What a challenge! Why do we hesitate? What are we waiting for?

—H.T.

WHAT LESSONS HAVE WE LEARNED?

G. DE PURUCKER

The following article, under the title "Signs of the Times: Simple and Apparent", is reprinted from the *New Century Path*, August 7, 1904, Vol. vii, No. xxix. The author had come to Point Loma, and the Theosophical Headquarters there, the year before at the age of 29. Later, in 1929, he became head of that Society (T.S., Point Loma), succeeding Katherine Tingley. It is sobering in the light (?) of what the passing decades have brought to this twentieth century, to read again and ponder words of this nature, and ask ourselves today what lessons have we learned?—Eds.

The times are full of signs; but not always correctly may they read. Though both simple and apparent to the very casual observer, they are yet recondite and difficult to follow. The destiny of several of our greatest nations is today hanging in the balance of Divine Justice; and yet the warning cry of more than one modern Jeremiah has sounded in vain. They will not listen,

these nations, and it would seem as if the bitter fruit of repentance must of necessity be mixed with their tears.

But jeremiads, of whatsoever kind they may be, are rarely listened to with respect. The state of our poor human mind at this stage of the evolutionary development of ourselves is, after all, one which needs comfort, not condemnation; compassion, not anger; brotherhood, not separation of individual interests; the practice of altruism instead of *laissez faire*.

What a curious commentary on our civilization is, indeed, our manner of viewing the offspring of that civilization! Unanimously we decry any attempt to belittle the achievements attained in this our epoch, and point with searching finger towards the shadowy past, asking silently whether those who have preceded us had risen to the heights we now occupy. We have deified material attainment; and the apotheosis of scientific achievement has probably reached its acme. Our savants we look upon as beings of peculiar and delicate mental build; living automats, whose duty it is to purvey to our wants and to the necessities to which we have sold ourselves as bondsmen.

Yet those ancients had, as we now have (in theory), ideals which made them great. To them, life was not an insolvable mystery; nor was the individual existence of man lost in the maze of spiritual and mental uncertainties, which to us moderns is a veritable Cretan labyrinth. We have lost the Ariadne's thread thereof, and wander purblindly hither and thither seeking the light we have lost.

It was the moral qualities in man which the ancients gave formal place to. With them the apotheosis be-

MEDITATIONS—6

O beloved Pan, and all ye other gods of this place, grant to me that I may be made beautiful in my soul within, and that all external possessions be in harmony with my inner man. May I consider the wise man rich, and may I have such wealth as only the self-restrained man can bear or endure.

—Prayer of Socrates
inscribed on a wall of the Agora of Athens

stowed was not on things, but on the man himself. A noble and dignified manhood, and a true and strong womanhood, were their standards of attainment; and those quickening powers in the human breast which raise from death into the life of the ages, were the inspiration of those deeds of heroism concerning which so much has been echoed and so little understood. The Roman Augurs, so it is said, once declared that only Rome's choicest and most precious treasure could close the yawning gulf in their Forum. The Patrician Curtius, esteeming that nothing more sacred and precious existed within the walls of Rome than that spirit of heroism which makes man great, leaped in full armor into the terrible chasm, which forthwith closed with a sound of grinding rock.

That spirit in man which impels to deeds of self-sacrifice in times when need is great, is the spirit which saves a nation; it is the soulful power which makes a people sublime in achievement, and splendid in act; which raises the clay of the body to electric life, and sets upon the brow of him it inspires, the crown of the hero.

Such, truly, were the moral ideals of the ancients; but as man is yet but man, and as the destiny of peoples runs upward and then downward again, each epoch registers itself in the Book of Eternity as one of growth, of maturity, and of decadence of the power of this immortal spirit in man.

It would seem, therefore, that it is Things which we today worship, and not qualities. And as it is the inevitable fate of Things to find an eternal rest in dust, why what feeble strands have we woven into the anchors of our hopes!

Man is in truth not bound; his higher will is the will of Eternity, and all shall dissolve like a morning's mist before It. His higher purposes are those of the god within his breast, and if man would but surrender the reins of his temporal power, to grasp those of his spiritual nature, the things he would do, and leave undone, would very quickly lift the heavy weight of the world, a weight of sin, and of suffering, and of human misery.

There is a lost art: it is the art of self-control. He who possessed it fully might rule the world, for the world would be prone before him; and if this control of self were that of gentle divinity and of simple altruism, such a one would pass to posterity as a savior of his fellows.

Our citizenship compares ill with that of many of the peoples of the past; and were our national ideals judged by the Higher Law in contrast with those of some of the ancients, the comparison, possibly, would not flatter us.

Therefore, what has the future for us? What individual and national legacy are we now in process of bequeathing to our posterity? Is it one which will lay so burthensome a responsibility, and so chafing a destiny upon our descendants, that our memory will be thought of with aversion?

The signs of the times, which are now so many, what story do they tell us? They are vocal with menace, yet vocal with hope. How shall we interpret them? What lessons will we learn from them?—G.DEP.

THOUGHTS ON REINCARNATION

L. GORDON PLUMMER

We sometimes turn to Nature for illustrations that we can use in explaining some of the doctrines, and the best illustration that I can find for the teaching of reincarnation is a perennial plant. Perhaps a plant growing from a bulb provides the best example of all, because during the winter months all that had grown above the ground has been shed, and the bulb lies invisibly below the surface waiting for the new spring-time growth.

It is a wonderful thing, once you come to think about it, how the life-energies bring forth the blade-like leaves, and then the flower, and then when the flowering is over, the energies withdraw into the bulb, and the flower and the leaves are shed.

Suppose, just for the sake of this illustration, we cut the flower in its prime and preserve it. When the new flower appears during the next Spring, we may find that to all intents and purposes it is an altogether different flower, as much so almost as though it had sprung from a different bulb. And yet it is the outgrowth of the flower that we preserved from the year before, because the same life-energy produced them both.

It seems that here is the secret of the difference between the personality and the individuality. The individuality, which we also call the reincarnating ego, is like the bulb because it puts forth a new personality at each new birth, which process we have come to call reincarnation. The personality of this life-time is to all intents and purposes a different being from the personality that the reincarnating ego brought forth in its previous sojourn on earth. And this is the reason that we cannot remember our past lives.

Now the great task confronting us in human life is to make of this personality a fitting instrument and vehicle for the life of the individuality, which is really the higher Self. When we recognize that we as human beings have the responsibility of maintaining our bodies in health and control, and of using them for constructive purposes, and that we are responsible in the last analysis to our higher Selves, then this higher Self, or the individuality as we also call it, can become more manifest in our consciousness. When this has been more or less successfully accomplished we have true human greatness.

So when a person says: *But I don't want to reincarnate*, that is the impermanent part of him speaking that isn't going to endure anyway. When he makes a sincere effort to study the grand teachings, and to live them, then he becomes conscious of those vaster reaches of his being that comprise the entity which does survive

through the ages in that mysterious process called reincarnation.

And one more thought. Reincarnation is only a special case of a wider teaching of the Continuance of Life. We reincarnate because humanity at the present level of its unfoldment needs the experience. There are entities in the universe that do not reincarnate because there is not the need for it. They have passed through that phase of spiritual evolution, or, again, in other instances have not yet reached that phase, wherein reincarnation is the answer to their specific needs.

All entities, however, follow the habits of Nature, and the Continuance of Life in one form or another is the first law of cosmic activity. Thus many entities, both above and below the human kingdom, re embody although they remain within their own class. Only entities that wear bodies of flesh, such as we humans, and the animals, reincarnate.

If we follow this line of thinking it will lead us into some of the deepest mysteries of consciousness. And there is no spiritual exercise to be compared with that of delving into the teachings and encompassing them with our minds and hearts. That is the secret of growth along spiritual and ethical lines.

The Builders and The Plan

HENRY T. EDGE

The following is an extract from *Evolution: Who and What is Man?* by Henry T. Edge, No. 6 in the Point Loma Publications series of twelve Theosophical Manuals outlining the fundamental teachings of Theosophy. This extract is from Chapter II, "The Modern Scientific Doctrine of Evolution."—Eps.

But of course what troubles people most in the controversy is the question of the origin of man. The idea that man has descended from an ape or any other animal is abhorrent. In order to avoid such a conclusion the anti-evolutionists have thought themselves obligated to deny much that science has affirmed to be fact. Hence they put themselves into strange positions, hard to defend. But is there any such necessity of overthrowing science and denying things that cannot be denied? There is not. For, as has been shown, evolution cannot go on at all unless there are living beings who evolve, and the whole process is inconceivable except as a result of intelligence at work behind the scenes. This leads our thoughts to the true conception of evolution—spirit seeking to express itself in matter, soul embodying itself, and mind creating for itself organs. Science has concentrated its gaze on the building and the building process, overlooking the builders and the plan. It has imagined a primordial germ, endowed with mysterious and undefined powers of growth, and developing itself through innumerable stages towards an unknown goal; feeling out experimentally into the infinite, as it were, and producing forms by a casual process of adaptation to surroundings. But biologists are more reasonable than they were in the days when H. P. Blavatsky criticized the evolutionary theories in

her *Secret Doctrine*; and some of them admit now that the real agent in evolution is the animal itself. But to include forms below the animal kingdom, we must use a more general term and say that the agent is the *monad*, which means the living soul within the organism, whether that organism be animal, vegetable, or even mineral.

So evolution is a process of self-realization or manifestation carried on by the Cosmic Life or Spirit or Intelligence; God unfolding and revealing himself, we might say in theological language; and Nature the visible garb of Deity. Evolution must be considered as a twofold process—spirit involving into matter, and matter evolving after the pattern of spirit. These two are often called involution and evolution, but the one word evolution is as often applied to the whole process. Such variations in the use of words have to be recognized and allowed for. But the point here is that mind has not evolved down into matter. So the attempt to imagine an evolution of mind parallel with the evolution of form in the kingdoms of nature is wrong and creates confusion. This confusion culminates in the attempt to argue that the intelligence of man has evolved from the intelligence of beasts. There is a radical difference between the mind of man and that of even the highest beast: *self-consciousness; this is either present or absent and does not come in stages.*

Evolution means the unfolding of what is latent, and thus implies that the original germ contains in potentiality all that is afterwards manifested.

AND WE QUOTE . . .

Freedom from Dogma

I have heard some words about our pretending to be undogmatic, or that our claim to freedom is against the fact. I do not hold such an opinion. Our Society is, as a body, wholly unsectarian. It must always be so. But that does not affect the inevitable result of so many joined in one effort. A large number of us must have come at last to a common belief. This we can boldly say, and at the same time also that no enquirer is obliged to subscribe to those beliefs. For this we have the warrant, not only of our own statutes, but also that of the oft-repeated declarations of H. P. Blavatsky. If I have a belief which works with all the problems that vex us so much, then I will tell it to my fellow who has joined these ranks. If wrong, the interchange of thought will correct me; if right, the truth must at last prevail. In this, Brotherhood means toleration of opinion, and not a fear of declaring the beliefs you hold, nor does that declaration negative in the least the claim to unsectarianism.

This Society is a small germ of a nucleus for a real outer Brotherhood. If we work aright the day must come when we shall have accomplished our aim and formed the nucleus. If we had five hundred members in the Society loving one another with true hearts, no

criticizing nor condemning, and all bent on one aim with one belief—we could sweep the whole world with our thoughts. And this is our work in the future, the work traced out for us by those Masters in whom so many of us firmly believe.

If we only have patience, what a glorious, wide, and noble prospect opens up before us!

—W. Q. Judge in "The Promulgation of Theosophy", extract from an address given in London at the close of the European T.S. Convention in 1892, reprinted from *Theosophy*, February, 1978.

Karma

Some play at chess, some at cards, some at the Stock Exchange. I prefer to play at Cause and Effect.

—R. W. Emerson in his *Journals* (August 3, 1842)

Meaning

... This world's no blot for us,

Nor blank: it means intensely, and means good.

To find its meaning is my meat and drink.

—Robert Browning: *Fra Lippo Lippi*

Intelligence Came First

What has been achieved in *Intelligence Came First* is the assembling of evidence from modern exact science and the consequent "total inversion of orthodox ideas" about life, its origins and evolution. "The postulate of a primal cosmic intelligence provides a logical coherent framework for all we know about the creation of the universe and the emergence and evolution of biological life."

Inevitably, for the non-scientific reader, there are several chapters which will remain largely esoteric, but as the editor has thoughtfully added to each chapter a summary of the ground it covers, one can press on to more easily intelligible sections of the work. And the theosophical student has a duty to do at least this, to acquaint himself, so far as his ability to understand allows, with the present state of knowledge in the various scientific disciplines. For many of us the effort will not be easy, the mere vocabulary of the sciences (microminiaturization, potentiation, panspermia and the like) offering a daunting obstacle. But did not HPB do just this—acquaint herself with the science of her day, in order to show its errors and limitations in the light of Occult Science? Today, however, the task of the theosophical student is not to set occult theory which he does not know to be true against scientific hypotheses which he does not know to be false, but to know where occult theory is today finding support from scientific evidence unknown in HPB's time, from branches of science whose very names were as yet non-existent. And this evidence, be it noted—and could not all that is presented here be part of "such evidence as we are preparing to give"?—is itself the product of a cultural evolutionary process the very techniques and apparatus having been created out of the need to explore further, to know more.

—Ianthe H. Hoskins reviewing *Intelligence Came First* in *The Theosophical Journal* (of the TS in England), January-February 1978.

SEND IN YOUR QUESTIONS

QUESTION—We are taught that it is the Lipikas who record all karmic records; but who or what is responsible for *the meting out* of our karma—sometimes quickly and sometimes delayed? This question came up in our study group, and there was much discussion over it, but no one seemed to have a definitive answer, and we could not find an authority to turn to on this particular question.

HELEN TODD—Discussion in study groups is very helpful, but we should not be discouraged if final answers are not always available. Certainly this is true in our study of the doctrine of karma. We can never fathom its depths in our present stage of evolution. Superficially we often consider karma only as 'what happens to us,' disregarding causes. There is a very revealing letter from one of the Mahâtmas that does not appear in the usual series of letters. It contains valuable hints:

"And so man is continually peopling his current in space with a world of his own, crowded with offsprings of his fancies, desires, impulses and passions, a current which reacts upon any sensitive or nervous organization which comes in contact with it in proportion to its dynamic intensity. The Buddhist calls this his 'Skandha'. The Hindu gives it the name of 'Karma' . . ."—*The Occult World* by A. P. Sinnett.)

These wise words hint of many truths, not least of which is the fact of karma's sphere of action extending far beyond the physical realms.

In regard to the 'timing' for the receiving of karma, one or two suggestions may be of help. Those who believe in 'affirmations,' or a denial of the existence of evil can hold back karmic consequences, thus *delaying* them, but they cannot destroy them. Or, taking one instance which is just the opposite: Through a genuine eagerness and a vow to forge ahead in self-development, one can 'invite' whatever is due him (usually he is envisioning unpleasant karma) in order to battle and conquer. In this case causes out of his past rush in and overpower him. Both these cases would be instances of self-impelled 'timing'; the results of both cases could perhaps be disastrous.

There is also the case of one who has successfully passed through the testing and trials of an initiation; and yet there may be something from the past in his nature that must be met and dealt with. G. de P. in the second volume of *The Esoteric Tradition* (1051-53) writes of the tragic circumstances that befell Julian the Apostate. The eloquent passage is well worth study.

It might be added that all the Theosophical teachers have given many keys to the mysteries of karma; and the student is encouraged to develop his intuitions. He then has the right to *know* what he has discovered.

QUESTION—If we admit the truth of theosophical doctrines regarding the inner constitution of man and his fate after death, what would be the FORUM's view as to capital punishment?

(Capital punishment has been discussed before in these pages, but we feel it important to emphasize the theosophical rationale on the subject, which is clearly stated in W. Q. Judge's answer to the above question, reprinted from *The Theosophical Forum*, New Series, No. 1, May, 1895.—Eds.)

W. Q. JUDGE—My view is that capital punishment is both useless and injurious. It is as great an injustice to the world of beings left unexecuted as to the one so violently sent out of life The fact that the sudden killing is legal makes no difference with the laws of nature. The man is suddenly cut off from his body, and, just like a suicide, is condemned to be a 'spook'. He is dead so far as the body is concerned, but is astrally alive. Worse than a suicide, he is filled with hate and revenge which he must wreak on someone. At first he is not able to do much, but soon he finds that there are sensitive persons on the earth who can be filled with his vicious and raging passions. These poor souls are then influenced to commit crimes; being filled mentally—from the inner planes—with the ideas and passions of the criminal, they are at last moved to do what their mind is filled with. The executed criminal does not have to know what is going on, for his raging passions, untouched by the executioner, excite and influence of themselves whoever is sensitive to them. This is why many a crime is suddenly committed by weak persons who appear to be carried away by an outside force. It seems hardly possible that anyone could believe in theosophical and occult doctrines and at the same time commend capital punishment.

the change of mentality that is needed for the twenty-first century, and we find a tremendous interest in psychology, consciousness integration, psychic phenomena, parapsychology, parapsysics, and all these areas. These areas of modern thought are now chaotic, very confused. On the basis of what one can find implied in *The Secret Doctrine* one should be able to present in a new form the essential principles H.P.B. sought to reveal and to apply them to our present day movements, just as in 1875 Blavatsky tried to use spiritualism because this was the only way she could get a foothold in the mentality of the race. The 'foothold' became very slippery, and she fell on it. But in the same way, recent movements like the consciousness and human potential movements, and also astrology, can be used to try to bring in a new type of consciousness, a new sense of archetypal order and practical organization.

In Blavatsky's time, Western thinkers were beginning to be interested in various cultures and religions of the past. But she brought them to a focus by giving to this interest a completely solid basis. The same principles she applied can be used in relation to the concepts and ideas which are popular today in our modern world. That, to my mind, would be the most creative approach. Of course, the idea of preserving the original doctrine intact is very valuable. There is room for various kinds of groups—some are purely preservers and do very good work, except that they usually tend to become highly dogmatic and difficult to deal with; nevertheless they serve a particular purpose. But there are also the more creative people who can re-create (we never create, but we formulate), who can give a new formulation to archetypal truth, and this could well be the creative destiny of the new theosophical movement of the twentieth century, whatever form it may take—and perhaps is already taking, whether or not we are aware of it.

Interview with Dane Rudhyar

The September 1977 issue of *The American Theosophist* carries an interview with the noted astrologer Dane Rudhyar and the former editor of the journal, Bill Quinn. We print here only the last question and answer.—Eds.

A.T.: If you were solely responsible for determining policy for The Theosophical Society, what would you emphasize—in what direction would you proceed?

Rudhyar: The only thing I would say is to try to see the need of the present time and to try, not on the basis of a popularization of theosophy but on the basis of the essential, archetypal concepts to be found in the *earliest* writings of the movement, to see how much all of it can be used and reformulated in order to help change the mentality of our present period. Blavatsky said that the great task of the Theosophical Society was to change the mind of the twentieth century. It has done a little of that, but not too much of it. We are still faced with the same situation. We have to prepare for

BOOK REVIEWS

ESOTERIC BUDDHISM, by A. P. Sinnett, fifth edition (*Secret Doctrine Reference Ser.*), Repr. of 1885 ed. Index and Note. Paper, 240 pp., \$7.95. Wizards Bookshelf, San Diego, Calif.

The contents of this interesting and well-written book were initiated by a series of letters written by the author to two Eastern Teachers belonging to an Occult Brotherhood living in the trans-Himalayan areas of Tibet. H. P. Blavatsky, who with Col. Olcott and W. Q. Judge founded the Theosophical Society in 1875, acknowledged these two Eastern Mahâtmas as her Teachers, having received training and instruction at their hands during her stay in Tibet. Mr. Sinnett, who became acquainted with H. P. Blavatsky upon her return to India in 1878, joined the Theosophical Society, subsequently becoming president of its London Lodge. With the assistance of Mme. Blavatsky the writer en-

tered into correspondence with her two Teachers, and under their guidance in the form of letters of instruction, Sinnett wrote and published in 1883 *Esoteric Buddhism*.

This book sets forth the writer's interpretation of esoteric Buddhism and is in fact a philosophic discussion of the deeper teachings of Theosophy. The simpler teachings, such as Reimbodiment and Karma, were apparently assumed to be exoteric doctrines, and treated as such in the book. The writer frankly acknowledges his indebtedness to the two Teachers who made the book possible.

"The information poured out at last for the benefit of all who are ripe to receive it, has been destined for communication to the world through the Theosophical Society since the foundation of that body... Let me add that I do not regard myself as the sole exponent for the outer world, at this crisis, of esoteric truth. These teachings are the outcome, as regards philosophical knowledge, of the relations with the outer world which have been established by the custodians of esoteric truth *through me*. And it is only regarding the acts and intentions of those esoteric teachers who have chosen to work through me, that I can have any certain knowledge."—(Preface, xxi)

Each chapter presents a different facet of what was then esoteric teaching which the writer, to the extent that he was able to comprehend them, explains in a clear, illuminating and intelligent manner, making excellent use of analogy. Theosophy was still a very new subject to western minds ninety-five years ago. The writer was one of the pioneers, coining terms, such as 'Globes', 'Chains' and 'Rounds' to explain the evolutionary progress of entities. His presentations, however, of abstruse teachings lack completeness because the Teacher's response to his questions were to a strait degree circumscribed by the very nature of the questions posed. This method of instruction is required in occult study for reasons explained by H.P.B. (*S.D.I.*, 164-65).

The title "Esoteric Buddhism" caused some controversy among Brahmin theosophists, who maintained their religion's tenets were equivalent to esoteric Buddhism. Sinnett's answer is to be found in the book's Preface, vi through ix. (There are also interesting comments on this in the *S.D.*, I, Introductory, xvii-xviii; also in *Dialogues of G. de Purucker*, II, 208-09.) The author's mistake on page 136, linking the planets Mars and Mercury to the Globes of the Earth-Chain, though for years a matter of controversy, is corrected and made perfectly clear in the *S.D.*, 162-63. Sinnett's limited grasp of this technical subject is shown in the way he uses 'worlds' and 'planets' for the now established term 'globes', in Chapters III and VII. The discussion of Fifth and Six-Rounders should be read in conjunction with what HPB says on the subject (*S.D.*, I, 161-62), and the use of the term 'Inner Rounds', on page 147, with no explanation, should be referred to *Dialogues*, I, 11.

Yet, in spite of these honest mistakes, the Teachers were pleased with the work. In Letter LXXXII, 392, of *The Mahatma Letters*, K. H. writes:

"Be certain, that with a few undetectable mistakes and omissions notwithstanding, your 'Esoteric Buddhism' is the only right exposition—however incomplete—of our Occult doctrines."

And in Letter LXIII, p. 357, he writes:

"No one, so far, has noticed the real vital errors in *Esoteric Buddhism* . . . nor are they likely to . . . *The Secret Doctrine* will explain many things, set to right more than one perplexed student."

This book, published originally nearly a century ago, is excellent for the purpose it was intended, which was to give the western world insight into some of the hitherto unknown esoteric teachings of the Wisdom-Religion.

—ALAN SHURLOCK

ECHOES OF THE ORIENT, *The Writings of William Quan Judge*, volume I, compiled by DARA EKLUND. Point Loma Publications Inc. Pages 578; Cloth \$10.00

However history deals with the centenary year of the founding of the Theosophical Society, the publication of this first volume of the writings of William Quan Judge will not be overlooked as one of the most significant achievements of 1975.

This first volume of Judge's writings is introduced with a thoroughly objective and carefully documented biography, compiled by Sven Eek and Boris de Zirkoff. All theosophical students should be familiar with the life and work of the third principal founder of the Society, so closely associated in the New York days with H. P. Blavatsky and Col. Olcott. Mr. Judge began his magazine, *The Path*, in April of 1886. It quickly became the chief medium for theosophical publicity in America, and won the admiration and praise of H. P. Blavatsky for its presentations of the theosophical philosophy. As there were few qualified writers in America at that time, many of the articles that appeared in *The Path* were written by Mr. Judge himself, utilizing frequently a variety of pseudonyms. By far the greater portion of the present volume consists of articles which first appeared in *The Path*; undoubtedly the majority of these are now reprinted for the first time, making available to students everywhere a veritable mine of occult riches long buried in the files of that journal.

Even a casual glance through the present volume indicates the far-ranging mind of Mr. Judge and his thorough grasp of the occult philosophy. To quote the publisher's note: "The wide arc of Judge's philosophy covers subjects such as the inner constitution of man—where he goes and what happens to him when he dies, and how he reincarnates; occult powers and their attainment; cycles in man and the universe; metaphysical healing; astral intoxication; hypnotism and its dangers; spiritualism; Teachers true and false; the Path that leads to self-realization." Throughout all the writings, there is the thread of genuine occultism in its most practical bearing on life and a concern for that ethic which is true altruism.

The final portion of the volume contains a dozen 'Occult Tales,' each one of which is not only a delight to read, but introduces the student to a deep wisdom encased in story form.

—JOY MILLS in The Adyar Library Bulletin.

ITEMS of INTEREST

Subba Row Medal

We read in *The Theosophical Journal* (TS in England—Adyar) issue of Jan.-Feb. 1978 and in *Bulletin of the Theosophy Science Group*, Adyar, India, January 1978, that the Subba Row Medal has been awarded to Dr. E. Lester Smith, D.Sc., F.R.S., for the book *Intelligence Came First*, published under a grant from the Kern Foundation by the Theosophical Publishing House, Wheaton, Illinois. This award — we quote from the above mentioned *Bulletin*—"is unique in that it is the only material accolade existing in the Theosophical Society and is awarded to writers who contribute significantly to Theosophical literature. In the present case it is to mark the publication of *Intelligence Came First*, which has widely been considered worthy of acclaim in the Theosophical Society all over the world. The material in this book was the work of the individual members of the Science Group, and besides containing Dr. Lester Smith's substantial contribution, was expertly welded into shape and edited by him. Thus we not only feel honored that our Chairman has been singled out personally in this way but that vicariously the whole group has received an order of merit!"

Golden Precepts in Finnish

Through the efforts of Sylvi Kohva of Helsinki, Finland, and the co-operation of Miss Sirkka Kivilinna, General Secretary of the Theosophical Society in Finland (Adyar), the Finnish translation (made by Annikki Piukka) of G. de Purucker's *Golden Precepts* will soon be available. It will be sponsored by Point Loma Publications, Inc., and is made possible through a generous anonymous contribution.

Reincarnation

Those tuned in to the television Tomorrow Show (Channel 4, Los Angeles) on April 14th received a sound introduction to the subject of reincarnation through an interview with S. L. Cranston, compiler and editor (with Joseph Head) of the recently published anthology *Reincarnation: The Phoenix Mystery*. Sharing in the lively discussion was Dr. David Welthe of Iowa State University, who had been teaching a course there on reincarnation until cancelled by the university. Head and Cranston are also compilers-editors of earlier volumes: *Reincarnation, an East-West Anthology* (1961) and *Reincarnation in World Thought* (1967).

The March issue of *Sunrise* (Pasadena TS) devotes its pages to a presentation of this same subject of reincarnation, the editor stating that "for the modern West, the soul's sojourn on earth is viewed increasingly as a valid interpretation of nature's rhythmic pattern".

An able and illuminating article by Blair A. Moffett, "With Healing in its Wings", reviews the new Head and Cranston anthology, and is followed by selections from that book of European and American thinkers on re-incarnation.

Theosophical Correspondence Courses

It should be of interest to students to know that correspondence courses in Theosophy have been for some years and are now being conducted by G. Cardinal LeGros as follows: (1) W. Q. Judge's *Ocean of Theosophy*, (2) H. P. Blavatsky's *Key to Theosophy*, (3) G. de Purucker's *Studies in Occult Philosophy*, and (4) *The Mahatma Letters to A. P. Sinnett*. Students are expected to share in the cost of mailing the lessons, etc., but this is not mandatory. For further information write Mr. LeGros: 301 N. Wall Avenue, Joplin, Missouri 64801.

In addition, a course based on the 12 Theosophical Manuals, outlining the fundamental teachings of Theosophy, is conducted by Point Loma Publications staff.

In Urdu, in Portuguese, in German

We are informed by Boris de Zirkoff that Mrs. Gool K. Minwala, an active theosophical worker in Pakistan, has translated the abridgement of HPB's *Key to Theosophy* into Urdu, and that this has now been published. "A neat little volume, it is in Arabic letters which are used in Urdu. Other booklets will also be translated, among them the recently published series of Manuals from Point Loma Publications, Inc."

Word received also that the 3000 copies printed of the first Portuguese translation of *The Secret Doctrine* were exhausted in 3 months; and that of the recent volume (one to follow) of *The Mahatma Letters* translated into German by Dr. Norbert Laupert, 500 copies were sold in the first few months.

Reincarnation Congress

The first International Congress on Reincarnation was held at Assisi, Italy, on March 4th, 5th, 6th. We hope to report more on this later after we have heard from Mrs. Rosemary Vosse of Wynberg, South Africa, who has done so much for Tibetans in exile and is editor of *Koeksister*, and who attended this congress.

Büdingen Convention and Summerschool

This will be held June 17th to 24th, writes its Director Mary Linné from Bad Liebenzell, Germany. "Our lecture for the school," she writes, "will be 'Behind the Veils With Science', based on chapter 13 of *The Esoteric Tradition*." We hope all friends in Europe who can arrange to attend will do so.

"Garden Party" Correspondence Fellows Lodge, England

The date: June 10. The place: home of Captain and Mrs. Cyril Duncan-Miller, Walton-on-Thames, Surrey. The talk by Mrs. Harry Benjamin and general discussion will bear on such subjects as: Is nuclear disaster possible or probable? Tampering with Nature. Mid-racial cataclysms. The part played by the Guardian Wall. In the end the powers of Light always win.

Theosophy Science Department

Under the auspices of the International Advisory Committee on Science and Technology (John B. S. Coats, Chairman; V. Wallace Slater, Vice-Chairman; A. Kannan, Secretary; K. Visvanathan, Joint Secretary) excellent work is being undertaken by the Theosophy Science Study Department, who issue a regular Bulletin of their findings. From a recent letter addressed to Theosophists who are also scientists, we quote: "... recognizing the impact that science and technology are having on every aspect of modern civilization, we are hoping that a number of scientist-members may find it possible to do some pioneering study and research in the field of Theosophy and science. Over the last half century, a few scientifically qualified members have made such work their contribution to the Theosophical Society through the writing and publication of articles, booklets and books on those aspects of science that are supported by Theosophy and those which may help scientists and technologists to direct their efforts towards the spiritual uplift of mankind."

Those interested and able to respond in this work of actively bringing Theosophy and science together, "either by individual project or in cooperation with other scientists in group projects," are invited to write directly to the Secretary, Dr. A. Kannan, The Theosophical Society, Adyar, Madras 600 020, India,

Obituary: The "Hodgson Report" on Madame Blavatsky: 1885-1960

An occasional reminder of this provocative critique by Walter A. Carrithers, Jr. (published under his pen-name, Adlai E. Waterman) should be welcomed by Theosophists and those alert to the defense of H. P. Blavatsky. An extensive documentation from original sources, it undertakes to prove that Dr. Richard Hodgson in his conducting of the (in)famous S.P.R. 1885 investigation of Mme. Blavatsky "exposed himself at the beginning of his career as one who was both a dishonest reporter and a thoroughly untrustworthy investigator." Mr. Carrithers tells us that since its publication some years ago "no critic has been able to detect and document so much as a single error of reporting by this book." (The book can be obtained from the author, Secretary, The Blavatsky Foundation, P.O. Box 1543, Fresno, CA 93716, \$3.00 hardback, \$2.00 paperback).

1978 Spring Program at the Krotona Institute of Theosophy

Raja-Yoga: Its Theory and Application (conducted by V. Wallace Slater, a graduate of London University, and Chairman of the Committee on Science and Technology of the Theosophical Society, former Gen. Sec. of the TS in England; now on a visit to the USA). *The Spiritual Life: Its Philosophy and Practice* (presented by Sri M. P. Pandit, administrative secretary of the Aurobindo Ashram in Pondicherry, India; assisted by Shrimati Vasanti, versed in the music of India and the practice of Yoga). *The Psychology of Yoga* (Oliver Greene, who bases the course on Dr. I. K. Taimni's book

Glimpses into the Psychology of Yoga). *Discovering the Man Within* (Peter Hoffman discusses the elements of Theosophy, such as the Unity of all life, the Divine Plan, and high states of consciousness.) *The Mahatma Letters: Today's Encounter with the Wisdom of the Ages* (Virginia Hanson concludes the study of the origin and contents of this famous book. She and George E. Linton are co-authors of *Readers Guide to the Mahatma Letters*). *Light on the Path* (Joy Mills will base her course on this small book of wisdom. She states that the book's three parts come from the antiquity of Atlantis, from Ancient Egypt, and from the mind of one of earth's great contemporary spiritual teachers.) *Meditation* (also conducted by M. P. Pandit; a discussion and experimental workshop on the subject and its varied techniques.) *Beauty and Harmony in the Evolution of Man* (again by M. P. Pandit, stressing the significance of this factor in evolution.)

Another Friend Has Gone Home

On March 17 Hetty Dekker Manske passed into peace. She was one of those rare individuals whose life was changed by a reading of *The Secret Doctrine*, handed to her by Mr. B. P. Wadia. That was at Adyar, India, when she was 18 years old on a visit from Indonesia. She became his secretary when he visited the United States, and later she was secretary to Mrs. Grace Clough of the United Lodge of Theosophists in Los Angeles. She and her late husband Fred Manske, whom she met in connection with ULT theosophical activities, served the cause of Theosophy with untiring devotion and in those practical and generous services which are the sign of the loyal and true.

"The Little World That Almost Was"

Under this title San Diego's weekly *Reader* in its lead article written by Merton Gaudette devotes generous space to a description of "Katherine Tingley's utopian vision", which "brought to Point Loma a center of learning, culture, and social reform the likes of which San Diego had never seen—nor has experienced since." Photographs help tell the story. Unfortunately, editorial cutting eliminated references to and quotes from Emmett A. Greenwalt's *California Utopia: Point Loma, 1897-1942* which Gaudette had included in his text. Readers, therefore, who happened to see the article are referred for the fuller picture to Dr. Greenwalt's historical study, obtainable from Point Loma Publications, Inc. (cloth \$9.95; softcover \$5.95).

CONTRIBUTIONS

Since our March report, the following contributions have been received and are here acknowledged with grateful appreciation: Anon, for Finnish translation of *Golden Precepts*, \$1640.47; T.F., \$5.30; V.U., \$100.00; I.S., \$100.00; J.C., \$40.00; R.H., \$15.00; G.D., \$25.00; D.McD., \$50.00; Anon, \$8.00; E.M.G., \$500.00; Anon, \$77.76; E.B., for the new Theosophical "Index", \$386.00; J.N.S., \$10.00; P.P., \$21.00; R.H., \$15.00; B.S., \$5.00; D.L.G., \$15.00; from Germany and Holland for "Index", \$306.00; from Berlin for "Index", \$14.10; Anon., \$41.25.